

BULLETIN

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TRUE PROPORTIONS

The value of education is, largely, to develop the sense of proportion, the broad view that enables us to look beyond the moment and see things as they are.

Until a man has decided what, for him, are the large issues of life and what the small, he will drift from one side to the other of the stream, whirled around by every eddy, tossed by life's rapids, perhaps even engulfed in some whirlpool of intoxication on the physical, on the mental or even on the spiritual plane.

The great necessity for progress is Order—a resolute subordinating of the lesser to the greater and a coordinating of all forces in a Unity.

But first of all we must understand what Unity we are aiming for, and what are the means to be employed in seeking it, as well as the conditions of the voyage to be undertaken.

As regards the physical life most men acknowledge that its pleasures and comforts are not all that there is; yet they act as if they *were* essentials. From the moment of awakening in the morning to that of losing themselves in sleep at night no other thoughts than worldly cares, business, social vanities, and pleasures demand and receive the whole attention from too many of those who know better, but who are waiting for a "more convenient season" to break loose from the old life.

There is a want of order in this class of lives since they give an undue proportion of time and attention to aims which should be subordinated.

Other men are completely absorbed in mental pursuits so that they take but little part in the home-life; they love their family in their own way, but without having leisure to enter into the little things of life which make the happiness of women and children.

These men suffer in their love-nature, for they do not give it full expression, being wrapped up in more or less selfish and one-sided considerations.

The average man spends every moment he can snatch from his daily work in the pursuit of pleasure—of that which to him means present happiness. He has little or no regard for the beauties of proportion; nor does he remember that a great life must be well rounded-out, full of interests of a varied nature, and tending toward an aim which shall enrich and beautify the lives of all men.

Let each one ask himself what is the aim that would seem to him to be worthy of a life's devotion and determine to pursue it. In choosing such an aim for our own following, however, the law requires that we select one the approach towards which is within our essential possibilities—not one that is too far off—for life is a series of steps, and these should be attempted one at a time, not in flying leaps. Our ideal may be far away, but each step, if properly taken, will land us nearer to it.

Nor should any one decide this question for another. There is no commoner mistake than to believe that we know best what another person ought to do, or to undertake. Thus parents dictate to their grown sons and daughters, and children make demands of their parents. All the members of the family and even all our friends have a voice, and use it loudly, in determining on the proper course for us to pursue on momentous occasions, thus once again proving the truth of the saying, "Fools rush in where angels fear to tread." These turning-points in our lives are sacred moments into which no other soul may intrude, though all may aid us by their love and sympathy.

We have then decided upon our Ideal; we would be a poet, a musician, a teacher, a millionaire, or only one who serves; we have decided to make our life minister to the good and beauty of self, of some other soul, or even perhaps of the whole; this done, we must now begin to apportion our life and its various energies in such a way as to efficiently promote the success of our design.

If we have determined to live for the present happiness, and by that we mean wealth, health and the realization of our ambitions, we shall devote the whole of our time to the pursuit of business and social aggrandizement; our thoughts will be of a selfish and narrow calibre, mercenary and circumscribed. And this cuts both ways; for if, upon examination, we find that a great proportion of our past time has been so spent, we can become our own judge.

There are a great many persons who are believed, by themselves and by others, to be very advanced, and yet whose whole time is devoted to the acquisition of something for themselves, and who refuse all so-called unpleasant duties that present themselves on the plea that life is short and that they can always take these things up next time. This time they wish to enjoy themselves and take life easily.

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As a man thinketh, so is he; and we must add, "As a man employs his leisure time, so is he." Each one shall be his own judge.

The orderly Life is a creation, just as truly as is the Solar System. There is first Involution, or the putting forth of energies by the creator; this we do with every thought and word and work. Then comes the period of Equilibration, when we judge all things that we have made, retain some, remodel others, eliminate yet others. We weigh them and decide whether or no they serve to enhance our ideal. Those that are least useful gravitate further from the center, while those that serve it approach nearer. Our life at this time becomes an active power, for good or evil, consciously working to some end. It begins to revolve around that aim or center, and we have Evolution with all that it denotes. Every creation, great or small, follows this law.

Some lives are limited and confined in scope; it seems as if opportunity to do great things was wanting. True greatness does not depend alone upon the number of persons whom we meet or influence (though it is apt to bear a proportion to it); it is a question of the thoughts and motives that influence our actions. If these are mean, ungenerous or bigoted, we are small, not great. But if our thoughts and aims tend towards the good of all rather than towards that of one, then in proportion as we bring them to order and cause them to revolve around a center, as the planets circle around the Sun, so will our life be great in its influence for good in the world.

He who serves self is slave not servant; he who serves another unselfishly is doing well; but he who so orders his life that his every energy is directed consciously and with wisdom towards the highest ends and towards the best interests of the whole human race, is truly serving God and man.

This is an ideal that is well worth striving after, nor is it as difficult of approach as would at first appear; all that is absolutely essential is purity of thought and motive and steady earnestness of will.

To serve the many is better than to serve the one; while to serve the Universal Good is best of all.

MEDITATION

Thirteen weeks are passed, a fourth of the year, and our chain is growing ever stronger. The "Meditations" of this coming week call for "Work" and work of a particular kind. Each member of our chain should find for himself some particular work that he can do habitually and constantly for the Universal Good. For "Faith without works is dead." Meditation, also, which is self-centered, is a lifeless thing and profits no man. Our Secretary can perhaps find work for those who have none!

The Science of Being Great, <i>Wallace D. Wattles</i>	1.00	(.07)
The Law of Mentalism, <i>A. Victor Segno</i> ...not sold...	...	(.10)
A Desk-Book of Errors in English, <i>Frank H. Vizetelly</i>	.75	(.09)

The Science of Being Great. It is a long known law that we tend to become that on which we think. Paul the Apostle said: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." And Walt Whitman:

"There was a child went forth every day;
And the first object he looked upon, that object he became;
And that object became a part of him for the day, or a certain
part of the day, or for many years, or stretching cycles of
years."

The new thoughters make use of this law in their "affirmations." To one who values truth and logic above all else there is something as bizarre in a pauper asserting that he is rich, or in an invalid assuring himself that he is in perfect health, as in a Hottentot maintaining that he is an Englishman. It looks like downright lying. And yet, within certain limitations, the method is undoubtedly effective. What he is really doing is practising auto-suggestion. Our subconsciousness is a very complicated affair, a curious complex of good and bad which we have brought over from previous lives. We appeal to the good element, and so bring it to the front, much as a boy appeals to the better nature of the dog which threatens to bite him by calling him "good doggie." And then, too, many processes, both physiological and moral, are reversible—you can start from either end. Indigestion produces worry, and outward conditions causing worry incite indigestion. To think of myself as wealthy does not, as some seem to think, "attract" wealth to me, but it stimulates that part of me, with all its ramifications, which has to do with the earning power. We once tried to read a certain book on success, but could not finish it, for each time we tried we were seized with an irresistible impulse to get to work. The world, both in and out of the lunatic asylums, is full of those who think themselves great, but who from some lesion, like an animal with a motor nerve severed, are prevented from starting the chain of actions which leads to greatness. Most of us are more or less defective, but in a greater or less degree are amenable to this process of working backward, and to all such Mr. Wattles' books will prove of help. He has told us of the Science of Being Rich and the Science of Being Well. The present book, on the Science of Being Great, we think by far his best. It is not that he has told us anything especially new, but because in clear and simple language

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he aims right at the point, that greatness consists in two things, self-mastery and the service of high ideals. His untimely death will be lamented by his many admirers, who, like ourselves, had hoped that he would give us a book on the Science of Being Happy. For he was an unbounded optimist, and notwithstanding ill health and poverty was a philanthropist of the highest type, a man who gave himself. Those who are interested will find an account of the man in *The Nautilus* for April, page 59.

The Law of Mentalism. The appearance of the forty-third edition of a book may indicate either of two things; that it is a very good book—or that the world is producing a large crop of fools. Sometimes we are reluctantly compelled to accept the latter view. The author claims to be the discoverer of the Law of Mentalism, but we do not find that this law is anything other than telepathy, with a mysterious something tacked on which you can find out by joining the author's Success Club. While we call his claim in question, we equally question his title to the discovery of the law that "a sucker is born every minute," an inference which might be drawn by the thoughtless on reading the announcement of this club, which is to be found at the end of the volume. By joining a club of a thousand members, your success will be increased a thousand fold, or if there are ten thousand members, ten thousand fold, so that if only the club gets to be large enough, you will outdo Croesus and Rockefeller and own all the treasures of Ormus and of Ind. And we are ready to admit this, as far as the founder of the club is concerned, for we are informed that the membership fee is five dollars a year, in return for which the recipient "harmonises" you with other members. As the author naively remarks: "You would not be so unjust as to criticise something you have not investigated and therefore know nothing of."

A Desk-Book of Errors in English. Slang is language in the making. It cannot be denied that hosts of the most respectable words of our tongue have been of very humble origin—in short, slang. We shall doubtless be numbered among the Philistines when we say that a slang term which condenses an idea into fewer words, syllables or letters should be welcomed, and given a chance to assert itself. It is, however, but to be expected of a society which looks on the sacred act of child-bearing as something to be hidden and not mentioned among the polite, that it should look with contempt on the birth of a new word. Mr. Vizetelly's book is an excellent one, containing the quintessence of respectable English, and will doubtless be hailed with hallelujahs by the elect. Our only criticism is of his abhorrence of the child-bearing propensities of the English of today, and of the unkind terms in which he refers to the parents of the English of the future. We would as lief speak disrespectfully of our grandmother.

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Art of Handling Men, <i>J. H. Collins</i>50	(.05)
Business Success, <i>W. H. Cottingham</i>		
.....leather, 1.25; boards..	.50	(.06)
Imagination in Business, <i>Lorin Fuller DeLand</i>50	(.05)
How to Do Business as Business is Done in Great Commercial Centers, <i>Seymour Eaton</i>	1.15	(.17)
A concise handbook on modern business methods; definitions of business terms; short-cuts in figures, etc. A reference book for the desk.		
How to Make Life a Success, <i>Jules Fiaux</i>paper..	.50	(.04)
Straight Talks on Business, <i>W. Gamble</i>	1.00	(.10)
Of use to all classes of business people, and especially valuable to the young man just starting on a business career.		

(Classified List continued in the following BULLETIN)

REFLECTIONS

Seek for nature's mirror, look in nature's heart,
High amid the mountains, where the woodlands part,
Where the lake in beauty, calm and blue and fair,
Spreads her open secret to the conscious air;
There between the fringes of her deep blue eyes
Rests a peace reflected from the azure skies.

Leaning o'er the border, look again more deep;
See thine own reflection from the water peep.
Study there thine image; is it calm and pure,
Fearless for the future, of its Maker sure?
Or can it be clouded by the passing gale,
Tempest-tossed or angry, wrapped in misty veil?

Look within thy bosom, seek thy silent soul;
Dead to self and passion, living for the whole,
Imaging the highest, radiating love,
Let thy Maker draw thee to Himself, above;
Rising at His summons, willing at His call,
Break in gentle showers, shed thy life for all.

—*Ariel*